l: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

142 puniſhment. Although in outward appearance they reſemble the other inhabitants of *Siberia*, yet the *Kamtſchadales* differ in this, that their faces are not ſo long as the other *Siberians*', their cheeks ſtand more out, their teeth are thick, their mouth large, their ſtature middling, and their ſhoulders broad, particularly thoſe people who inhabit the ſea coaſt.

515 Their manner of living is ſlovenly to the laſt degree; they never
302 waſh their hands nor face, nor cut their nails; they eat out of the
264 ſame diſh with the dogs, which they never waſh; every thing about them ſtinks of fiſh; they never comb their heads, but both men and women plait their hair in two locks, binding the ends with ſmall ropes: when any hair ſtarts out, they ſow it with threads to make it lie cloſe; by this means they have ſuch a quantity of lice that they can ſcrape them off by handfuls, and they are naſty enough even to eat them. Thoſe that have not natural hair ſufficient wear falſe locks, ſometimes as much as weigh ten pounds, which makes their heads look like a hay-cock.

762 They have extraordinary notions of God, of ſins, and good
181 actions. Their chief happineſs conſiſts in idleneſs and ſatisfying
517 their natural luſts and appetites; theſe incline them to ſinging,
554 dancing, and relating of love ſtories Their greateſt unhappineſs
157 or trouble is the want of theſe amuſements: they ſhun this by all methods, even at the hazard of their lives, for they think it more eligible to die than to lead a life that is diſagreeable to them; which opinion frequently leads them to ſelf-murder. This was ſo common after the conqueſt, that the *Ruſſians* had great difficulty to put a ſtop to it. They are chiefly employed in providing what is abſolutely neceſſary for the preſent, and take no care for the future. They have no notion of riches, fame, or honour; therefore covetouſneſs, ambition, and pride, are unknown among them. On the other hand, they are careleſs, luſtful, and
578 cruel: theſe vices occaſion frequent quarrels and wars among them ſometimes

5: Jochelson A-5 (1910-11) 1928 Kamchadal

669 761 was taken by the Russians, Tighil escaped to his fortified settlement in the mountains of Yelovka. Being pursued and overtaken by the Russians, he slaughtered his wives, children, kinsmen and dogs and killed himself.

One of the chiefs, sentenced to death as an instigator of the uprising, laughingly complained before the execution that he had the ill-luck to be hanged the last.

157 177 ● 181 The present Kamchadal, however, have completely changed their psychology. They have a pitiful and humble appearance, and carry out each and every order of the Cossacks and the Russians in general. Evidently the process of Russianization, combined with two centuries of oppression by the Russian authorities, has brought about this change in the primitive character of the Kamchadal. This change, however, did not take place suddenly, but the tense energy of the people displayed in the general uprising was broken, never to recover. They became pacified.

THE YASSAK OR FUR TRIBUTE

651 R. 177.65 The Kamchadal rebellions were chiefly caused by the extortionate demands made by the Cossacks and officials for furs and services for themselves. According to Krasheninnikoff[1] the Empress Elizabeth, after the general rebellion was crushed, issued an order limiting the yassak to one skin to a hunter of what ever animal he could bring; other historians of Siberia state it differently. The main factor attracting the Russians to Siberia in the early period of settlement was its wealth in furs. For one time furs were an important financial item in the budget of the Russian Empire; in the beginning of the seventeenth century the Treasury monopolized the fur trade. Czar Boris Godunoff decreed that the hunters and fur-traders deposit their merchandise in the Treasury for a fixed remuneration. The accumulated furs were placed in the care of a special department in Moscow, which disposed of them through its agents in Turkey, Persia, Bokhara and later in China. China in time became the largest and most profitable consumer of Siberian furs, for in exchange for its furs the Treasury would import from China gold and silver with which the Moscowite Empire paid for its wars. The China trade continued to be a Government monopoly until 1762. In that year Empress Catherine II abolished the official caravans to Peking, leaving the trade, which was still based chiefly on furs, in the hands of private merchants. The free fur trade had a stimulating effect on the development of commercial relations between Siberia, European Russia and the neighboring countries. The Treasury on the other hand no longer insisted that the tribute of Siberia be paid in furs exclusively. They were now free to pay their tribute in money, the amount being approximately estimated according to the value of the furs. Thus the field for official abuses was reduced, and the attitude of the natives toward the Russians began to improve.

Attempts to subject the Kamchadal coincides with the period of the Government monopoly in furs, when fur tribute was the cause for which thousands of men were tortured and killed whenever they refused or were not able to satisfy the rapaciousness of the foreign invaders. The situation of the Kamchadal was

[1] Krasheninnikoff, part II, p. 337.

24: Lansdell-639 [3] M-2 (1879) 1882 Kamchadal
116, 181, 533, 535, 825

" The Kamchatdales have not the heroic character of their neighbours the Koriaks. Their plaintive songs do not celebrate battles, but love, sledge travels, fishing, and hunting. In their dances they mimic admirably the movements of animals, bounding like the deer, running like the fox, and even entering the water to swim like the seal."

28: Sarytschew--67 T-1 (1789-90) 1806 Kamchadal
116, 157, 177, 181, 291, 342

"On comparing the present condition of the Kamtschadales, and their way of living, with Krascheninikow's description of them, we find them to have undergone a remarkable change. They have now almost entirely renounced their former superstitious customs, and submitted to baptism. Jurts, or subterraneous dwellings, are now vanished, and their place is every where supplied by Russian isbas. The female Kamtschadales have a dress for holidays very similar to those of the female Kosaks, for they wear stomachers and petticoats, and bind a handkerchief round their heads. The abundance of fish, and the facility with which they prosure a subsistence, now grown pleasant by habit, are probably the causes why they make no exertions in agriculture, or the breeding of cattle. It is much more remarkable, that their long and close intercourse with the Russians should not have given them a little more worldly wisdom; for they continue to this moment to barter their sables and foxes skins for the merest trifles. With this deficiency in cultivation, they retain, however, their good qualities, and are just as good-hearted, sincere, peaceable, obliging, and hospitable as before. Their prominent faults are uncleanliness and idleness. Thieving is very rare, and murder still more rare. Some travellers charge them with the vice of drunkenness, but I cannot confirm this with my testimony; whatever bad exceptions there may be, they cannot serve as a general rule."

29:Cochrane T-2 (1821-22) 1824 Kamchadal

133 Tygil stands on the river of its own name, at
161 thirty miles from the sea. The country round it has
361 somewhat of the picturesque during the summer, but its situation in winter is exposed and dreary. A range of mountains from the NE to the SE defend it in some degree from the coldest winds, yet it is on the whole but a poor place. There are at present twenty-seven dwellings and two hundred and
361 fifty inhabitants, and it is denominated a fortress;
181 formerly it may actually have been one, but at
R present will be best appreciated as to its strength
177 by a reference to George's Travels in Siberia, who,
. 71 speaking of fortresses or ostrogs, the latter word comprehending Siberian fortresses, says, "It would be dangerous to attempt storming them, for whoever wanted to mount the greatest and only bulwark, a wooden paling, would most probably come to the ground with the whole structure about him." Such I am certain is the present state of Tygil, and which, with its half dozen Cossacks, can only be held *in terrorem* over the neighbouring Koriaks: the Kamtchatdales are not a people numerically or physically strong enough to create a disturbance.

361 The inhabitants of Tygil are all Russians, they
563 have of late got a church and the walls of an hospital erected; when they are to be covered in I know not, though shortly I hope, for they are much wanted. The ravages of a certain disease at this place are indeed dreadful, and I should think ought to call forth the attention of the govern-

29:Cochrane T-2 (1821-22) 1824 Kamchadal

251 I never could relish their flesh. The Kamtchatdales
262 also derive great benefit from the whales which are
325 numerous, and which being encountered by the Kasatka, for the sake of the tongue, as is supposed, are killed and cast ashore. Upon the whole, therefore, there are no people at whose disposition Providence has placed more of the necessaries of life, than the inhabitants of Kamtchatka. For their direct subsistence, they have fish, flesh, and fowl, wild berries and roots in great variety and abundance, sufficient doubtless to maintain a large population; while for clothing, they have immense quantities of furs of the warmest and most durable kind;
137 and for firing and building, wood is every where to be had in the utmost profusion.

181 Such being the case, it becomes a matter of spe-
433 culation, what could induce the aborigines to live in that filthy and famished condition which formerly characterized them. Was it from an over abundant population, or the want of means to possess themselves of food—such as guns, nets and traps? That they had means to entrap game and fish for a certain proportion of the inhabitants there can be no doubt, but whether sufficient for a large population is very questionable.

157 Of the people in general, I can only say they are
177 as amiable and honest as ever. They are now esta-
221 blished in villages all built in the old Russian style, which are clean and comfortable. During the summer or fishing season, they leave their winter resi-

29:Cochrane T-2 (1821-22) 1824 Kamchadal

dences for the balagans or places which they use for drying their fish. Thus the summer is employed in preparing food against the winter, which latter is taken up in the chase. Beyond this the Kamtchatdale is still the same lazy, drunken, servile animal as formerly. Their ancient language is not forgotten, but is so far out of use that there are few who do not speak Russian. Most of the aborigines are baptized, and may be said to live as the Russians do. The number of real Kamtchatdales who retain their ancient usages is small. They reside on the northern coasts beyond Tygil and Nishney Kamtchatsk. Hospitality is the most striking feature in their character; but they are also distinguished by their strict adherence to truth, and their honesty is proverbial. Without being forward to complain of ill-treatment, they will fearlessly recount it when questioned. They are in part governed by their own Toions or Chiefs, but an annual visit is made to each village by the Ispravnick or Chief Judge, as well for the purpose of collecting sables as of administering justice.

Their dress is the same as formerly, that for the winter season being made of the skins of beasts; but in summer they wear nankeens, and at present there is hardly a Kamtchatdale who does not wear a shirt. The women have also adopted the Russian head-dress, the articles for which are procured from the pedlers at a most exorbitant rate. It is surprising that this people who have now been feeling

29:Cochrane T-2 (1821-22)1824 Kamchadal

181 the extreme of oppression from neglect and mal-
435 administration, for one hundred and twenty years, should not have become wiser and more economical in their habits; on the contrary, one might suppose they were a people but yesterday discovered. They will part with the most valuable furs for a trifling article, or a glass of spirits.

177 I need say nothing of their superstitions, as they
793 are nearly at an end. They now place as much re-
756 liance upon the efforts of the priests, as they formerly did on their shamanes, with this difference only, that to the latter they give many furs, while to the former they only gave a hearty meal.

183 Of laws they have but few of their own, their
554 motto being something like that of the Chinese,
692 "to return evil for evil, and good for good." At
R present they await the arrival of the Chief, of an
177 Officer, or of a Commissary, with a great deal of
.69 ceremony, giving him the best lodging, and acknowledging, if I may so say, his supremacy. Formerly, it appears, they lived in a perfect state of equality and independence of each other, age and expertness in hunting alone being held in estimation or respect.

177 The Kamtchatdales are now supplied with culi-
181 nary utensils and every thing they can require by the Russians; and as they live exactly in the same manner, and in the same description of houses with the latter, I need only refer my readers to an account of a Russian village; in their outward ap-

29:Cochrane T-2 (1821-22) 1824 Kamchadal

177 pearance there is no difference whatever. They
181 seem a race disburthened of all care and consideration for the future, and entirely resigned to any fate which may await them, whether it be oppression or starvation.

177 In my opinion, and I speak it most sincerely, the
771 aborigines have not derived much benefit from the
793 conquest of their country by the Russians, as even their conversion to Christianity has done little other good, than entitled them to the name of Christians. The great number of priests and deacons (twenty-six in number) would, I presume, suggest an expectation of more learning and piety in this part of the world than in other semi-barbarous places; but really I have never seen any good effects from the labours of these reverend gentlemen. Certainly there is no population corresponding to the number of
161 ecclesiastics, as will appear on considering that the
231 whole Kamtchatdale population does not exceed,
563 male and female, two thousand seven hundred and sixty, while their dogs amount to two thousand two hundred and eight. The number of Russians is one thousand two hundred and sixty. The inhabitants north of Tygil and Nishney Kamtchatka, are four hundred and ninety-eight, while in the Korisk villages there are one hundred souls; making a population of four thousand five hundred and seventy-four, men, women, and children, Rus-
162 sians, Kamtchatdales and Korisks. Whether the original population has not decreased in a surpris-

29:Cochrane T-2(1821-22)1824 Kamchadal

175 until Vladimir Atlassof discovered the peninsula in his excursions from the Anadyr, from which time a constant petty warfare continued between the Russians and natives, until the general revolt and massacre in 1731. Since this period, the peninsula has not been greatly troubled with either
171 conspiracies or massacres. Little doubt can exist
177 that the Kamtchatdales are of Asiatic origin; of
181 this, their features and customs, as well as their dwarfish size, are evident tokens. I have read several dissertations upon the subject, but disagree with most of them. My own opinion is formed from ocular demonstration alone, and not from a study of the circumstances under which they labour. Their having progressed from America is indeed a ridiculous idea; and their having learnt many secrets, as causing fire by friction, &c. from the inhabitants of the opposite continent, is just as probable as the other sagacious notions, that they were the teachers. How, in either case, could they pass that formerly ferocious and warlike race, the Tchuktchi? Or if they had come from the north of Siberia, from Irkutsk or Yakutsk by Okotsk, and Idgiga, how did they pass the still more fierce and barbarous Koriaks? The idea is absurd; and the only one I can for a moment entertain is, that they are a Mongole tribe, who were driven down the Amoor, and passing along the Kurile Isles, reached Kamtchatka. A few of the same race are still the inhabitants of those isles,

29:Cochrane T-2(1821-22)1824 Kamchadal

171 with a dialect of the same language, originating
181 from the Mongolian, and the only difference be-
177 tween them and the Kamtchatdales is, that they are a more manly, and consequently a more independent race; for of all the people at present
157 existing, I believe the natives of this peninsula to
181 be the most affable and hospitable; but, at the same time, the most cowardly and insensible. I never saw in any part of the world a people more abused, under the sanction of a proverb, now become almost a principle, "God is high, and the Emperor far off."

000 Their modes of fishing and hunting, and such productions of the country as I have not noticed may be found in Cook's and other travels. I will therefore proceed to compare the present happiness of the people of this Peninsula, with that which
231 they formerly enjoyed. In the first place, as to
563 their possessions in horses or horned cattle.—It
R appears by the last census, that there are but one
177 hundred and nine of the former, and nine hundred
.23 and sixty-eight of the latter in the whole Peninsula, two-thirds of which are in the hands of the Russians; and but three hundred and ninety-three head of cattle in the possession of three thousand four hundred Kamtchatdales and Koriaks. It is to be regretted that the flattering prospects held out by Captain King, have not been realized. The introduction of horses and horned cattle would much tend to ameliorate the condition of the peo-

Feudal Japan AB2
Ainu AB6
Kamchadal RY3
Southeast Siberia RX1

A
FJ
101
114
[113]

/194 cont./

1. (cont.)
Rumjanzof Bay on Jesso, as well as in Aniwa /Aniva/ Bay on Sakhalin, about the names Schischa (which he gives as "Chica" in a literal rendering of the French spelling or perhaps as the result of an oversight or printing error) and Tschoka, with which La Pérouse had labeled these islands.

FJ
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192

any doubt from the correspondence of this name to Ssissa and Ssisam, merely to the Japanese coming from there. The "Sühsaman" or "Schischaman" of the Kamchadal are therefore not Ainu from Jesso, but rather, as Steller and Krascheninnikof quite correctly stated, Japanese; but they received this name not from the Italmen word for needle, but, on the contrary, the Kamchadal called the steel needle, because it came from the Japanese, "sühse" or "schisch," i.e., Japanese. On the other hand, they undoubtedly would have had a special term for the bone needle already known to them earlier (2).

K
[181]

2. That the steel needle and the bone needle, in spite of the fact that they were known to the Kamchadal at different times and were certainly of different shape, were nevertheless supposedly designated with the same term is inconceivable simply because this would presuppose an ability to generalize greater than one finds among a people standing at such a low level of culture.

S.S.
10

In conclusion the names with which the Amur peoples designate the Russians should be mentioned. It seems to be the same among all of them throughout. I have always heard the Russians called "Lotscha" by the peoples of the lower Amur region with whom I myself had dealings for a shorter or longer